THE

HERALD OF TRUTH.

And HE that sat upon the throne said, BEHOLD I MAKE ALL THINGS NEW." Rev. xxi, 5.

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FROM THE ARCANA CŒLESTIA.

ON THE SABBATH.

10,367. "And on the seventh day is the sabbath of a sabbath"——that thereby is signified a state of good, which is the end intended, thus when a man becomes a church and enters heaven, appears from the signification of the seventh day, as denoting a state of good, which is the end intended; for when the six days which precede signify the state of man which precedes and prepares for the heavenly marriage, hence the seventh day denotes when man is in that marriage; thatmarriage is the conjunction of truth and of good with man, thus when man becomes a church and enters heaven: the ground and reason why man enters heaven, and becomes a church, when he is in good is, because the Lord flows-in into the good appertaining to man, and by good into its truth; the influx is effected into the internal man, where his heaven is, and through the internal into the external, where his world is; wherefore unless man be in good, his internal man is not opened, but remains shut, howsoever he be in truths as to doctrine; and since heaven is in the internal man, therefore when this is opened, man is in heaven, for heaven is not in place, but in the interiors of man; that man is created to the image both of heaven and the world, his internal man to the image of heaven, and the external to the image of the world, see the passages cited, n. 9279, 9706. That man is throughout such as he is as to good, and not as to truth without good, every one who reflects may know, for by his good, and according to it he deals with another, is affected towards another, conjoins himself to another, suffers himself to be led by another, but not by truth and according to it, unless this be in accord with his good: when mention is made of good its delight is meant, its pleasure, or its love, for all things appertaining to those principles are to the man goods, and so far as he is left to himself, so as to think from himself, truths are what favour those goods: hence it may be manifest that man is by good conjoined to the Lord,

and in no wise by truth without good. Conjunction by good with the Lord hath indeed been often treated of above, in speaking of the regeneration of man; but whereas the man of the church at this day studies much the truths which are of faith, and but little the good which is of love, and hence is in ignorance about good, it is allowed to make some further observations concerning the conjunction of good and of truth, which is called the heavenly marriage: man is born into evils of every kind, and hence into falses of every kind, thus of himself he is damned to hell; to the intent therefore that he may be snatched out of hell, he must be altogether re-born by the Lord; this re-birth is what is called regeneration: with a view to be thus re-born, he must first learn truths, if he be of the church, from the Word or from doctrine derived from the Word: the Word and doctrine from the Word teach what is true and good, and what is true and good teaches what is false and evil; unless man be acquainted with those principles, he cannot in any wise be regenerated, for he remains in his evils and the falses thence derived, calling the former goods and the latter truths. Hence it is that the knowledges of truth and of good must precede, and enlighten the understanding of man; for the understanding was given to man, that by the knowledges of good and of truth it may be enlightened, to the intent that they may be received by his will, and become good; for truths then become good, when man willeth them, and from willing doeth them: hence it is evident in what manner good is formed with man, and that unless he be in good, he is not born anew or regenerated: when therefore man is in good as to the will, he is then in the truths of that good as to the understanding; for the understanding with man actually acts in unity with his will, since what a man wills, this he thinks when he is left to himself; this now is what is called the conjunction of truth and of good, or the heavenly marriage; whether we speak of willing good, or of loving good, it is the same thing, for what a man loves, this he wills; and in this case whether we speak of understanding the truth which is of good, or of believing it, it is also the same thing; hence it follows that with the regenerate man love and faith act in unity: this conjunction, or this marriage is what is called the church, and heaven, and also the kingdom of the Lord, yea in the supreme sense, the Lord with man. But they who love their own evils, which they have either received hereditarily, and from infancy have confirmed with themselves, or which they have superadded of themselves, and have imbued anew, are capable indeed of apprehending and in some measure understanding truths derived from the Word or from doctrine, but still they cannot be regenerated; for every man is kept by the Lord in that state as to the understanding, to the intent that he may be regenerated; but when he loves his own evils, in this case the intellectual principle of his internal man is not imbued with those truths, but only the intellectual principle of his external man, which intellectual principle is merely scientific: such men do not

know what good is, nor do they care to know that it is, but only what truth is; hence it is that they make the church and heaven to consist in truths which are called the truths of faith, and not in goods which are also of the life; in favour of their principle they explain the Word by various methods; hence it is that with persons of such a character, who are not at the same time in truths as to life, there is not a conjunction of truth and of good, thus neither the church and heaven; the truths also, which they have called the truths of faith, are separated from them in the other life, for the evil of the will ejects them, and in their place succeed falses conformable to the evils in which they are principled. From these considerations it may now be manifest what the conjunction of good and of truth is, which is signified by the sabbath. This conjunction is called the sabbath from rest, for sabbath denotes rest; for when man is in the first state, that is, when by truths he is leading to good, in this case he is in combats against the evils and falses which appertain to him; for by combats which are temptations, evils and their falses are shaken off and separated, nor is there rest from them, until good and truth are conjoined; in this case man hath rest, and the Lord hath rest, for man doth not fight against evils and falses, but the Lord with him.

FOR THE HERALD OF TRUTH.

ON THE IMPORTANCE OF MARRIAGE.

With the infidel and the sensualist, we are aware that any thing which may be said on the importance of marriage will have little weight. With such persons, who regard marriage as a mere external connexion, entered into for the sake of mutual convenience, or for the gratification of passion, it is a matter of very little consequence how it is contracted, or whether it is contracted at all, provided their ends are obtained—their lusts are gratified. For they seldom consider the union of the sexes as more than a provision for the propagation of our species: and it matters not with them whether the union is regulated by laws, or whether it is left general and promiscuous; since, for aught they see, this end would be obtained as effectually in the one case as in the other—even *more* effectually, they may perhaps imagine, in the latter than in the former case. Indeed, they are prone to look upon the restrictions which society has imposed on the junction of the sexes, as the result of superstition, priestcraft, or political policy; and they regard them as arbitrary and unjust counteractions of their proper natural desires.

But very different are the views of the sincere believer in divine revelation. He looks upon marriage as the express institution of divine authority: for he sees that the scriptures, when speaking of the union of male and female in wedlock, forbid *man* to put asunder what

God hath joined together; and he further finds Incarnate Deity yielding his sanction to this rite, while he honours and hallows with his presence a marriage in Cana of Gallilee, and makes it the scene of one of the most remarkable displays of his miraculous power. He discovers, too, for some reason which perhaps he cannot fully comprehend, so much importance attached to this conjunction, that no considerations, however weighty – no circumstances, however infelicitous – no crimes however henious, are allowed to sever the knot, when once tied; with the exception of but one transgression, which evidently is diametrically opposed to the nature, and eminently destructive of the purity, the happiness, and the usefulness of marriage. This alone would be sufficient to produce in his mind an entire conviction of its importance, did he not besides clearly see that marriage is highly important, as it respects the happiness of individuals and the welfare of society in this world, and more especially in its bearing upon eternity.

1. It is evident that man and woman were made for each other; and that their dignity and happiness depend upon their union. Man unless tempered by the softness and loveliness of the female character, would be a morose, harsh, or ferocious being: while the softness, the delicacy, the tender affections, the sprightly intellect of the female, need the strength, the firmness, the sterner affections, and the greater mental energy of the male character. The forest tree may rear its sturdy branches high in air – may brave the storm, defy its blast; but no delicious fruit, no fragrant flowers, will deck its boughs, unless the clustering vine, or blooming honey-suckle enclasp its trunk, and intertwine its branches. Thus they are mutually dependent on each other, the man for comfort and elegance, the woman for support and protection

The creator, besides, has implanted in the breast of each a love for the other, and a desire of union. But this love and desire are at first indeterminate in their objects, they are extended to the sex in general. Now it is needless for us to say that the love of the sex, unless fixed on one object, is a wild unruly passion; nor need we particularly state, how it becomes highly mischievous, and detrimental to the peace and happiness of the individual. Few will be inclined seriously to doubt or deny the fact. It is likewise useless to dwell on those comforts of the domestic circle—those pleasures which arise from mutual care in educating and providing for the children, and all those charities of social life, which marriage may, and in itself considered, is calculated to produce. But we may safely conclude that marriage is essential to individual happiness.

2. But, not only so; it is necessary to the welfare of society. For it is plain to see that an unlimited indulgence of the love of the sex must be attended with destructive, or at least demoralizing consequences. The centering of the affections of several upon single objects, would become the fruitful source of jealousy, envy, strife, contention, and bloodshed; which until the preponderating influence of

superior power in particular individuals should effect a subjugation of the rest to their tyranny, would spread anarchy and confusion throughout communities. It is evident, likewise, that the unrestrained transition from object to object, upon every occasion of dislike, disgust, and apathy, would unsettle and destroy the order and welfare of society; if it did not eventually lead to the extinction of the human race. At least, it is very evident, that this promiscuous and disorderly intercourse of the sexes has a direct and immediate tendency to demoralize the human character, and to bring on a barbarous and savage state of society. For the progeny which might spring from such a connection would be but ill provided for: the better parts of their nature would lie dormant for want of proper culture: while their vicious propensities, having a vigorous growth, would inevitably attain, at length, a savage barbarity. But the position is obvious, and it is therefore needless particularly to show, that the effects of marriage, or the union of one man with one woman, would be directly opposite. Hence the importance of marriage to the welfare of society.

3. But when we reflect that this world, in common, we presume, with all other worlds in the universe, is a seminary for a spiritual and an external world, and that the result of the union of the sexes, is an immortal soul—it is then that marriage swells into a subject of great and incalculable importance. It is a fact that the love of the sex is a mere animal passion, common to the brutes as well as man. In both it is primarily designed for the procreation of the species. With animals this is its only design; and it is therefore vague, and leads merely to a union of bodies. But man is capable of more than a mere animal existence He is a moral and an intellectual being, having a capacity for spiritual joys, and an immaterial and eternal existence. In him, then, the love of the sex is designed to lead, not merely to a corporeal connexion, but also to a union of minds—not only for the procreation of animal bodies, but also for the generation of immortal spirits. Now, since the direct tendency of the promiscuous union of the sexes, as we have seen, is to demoralize and brutify the human character, while that of marriage, in its purity, is to refine and elevate it: since, indeed, marriage, and a conscientious discharge of the duties attendant on it, are the only appointed means of drawing forth the immortal germ in the infant offspring, and of training it up for a heavenly existence—heaven, and the throne of the Great Eternal himself, may in a sense be said to rest on this rite.

Marriage, then, is not merely for the gratification of a natural passion; but is a moral and religious tie, involving the happiness of the individual parties, and the welfare of society, in this world, and the eternal interests both of themselves and their progeny, in the world to come. Surely, then, it is a matter of the greatest moment—a connexion which ought not to be entered into without due and solemn consideration, and without that fitness of the parties which is requisite to secure the all important ends of its institution!

In conclusion, we would observe, that the estimation in which the female sex is held, and the degree of importance which is attached to marriage, are always in the same ratio: and that this may be taken as a universal criterion of human character. It may be called (if you will allow the simile) a moral thermometer, which, as it rises and falls indicates the degree of civilization, elevation, and purity, in the character of nations, communities, and individuals. We presume that the reading or observation of every one will confirm the truth of this remark. Look for instance, at the Aborigines of our country. It is known that they impose upon their wives every kind of drudgery, and appear to regard them as little else than slaves. The same is true of certain African nations. Indeed, it is said that the king of the Ashantees (if we mistake not) has a property in all the females of his kingdom—that all his subjects are obliged to purchase their wives of him, at his own price, and to take just what women he chooses to assign them; and that he arms his own wives, amounting to a thousand or more, and makes them serve as his body guard, and fight his battles. Here the female sex and marriage are in the most degraded estimation; and here, too, the human character is in the most barbarous and savage state. It should also be remarked, that in none of the civilized nations has the marriage tie been more lax, or the intercourse between the sexes more illicit, than in France; while it is a well known fact, that in no nation have infidelity, irreligion, and vice, more generally prevailed. And you may set it down as a general rule, that the man who has a mean opinion of the female sex, and despises marriage bonds, is, in the degree that this is the case, an irreligious, sensual, impure, or vicious person. R. D.

FOR THE HERALD OF TRUTH.

Mr. Editor—It would give me great satisfaction, if some member of the New Church will inform me, through the medium of the Herald, why it is, or on what ground the members of the New, speak and write of what they are pleased to call the *Old Church*, as existing in the present tense, while Swedenborg declares that "there can be but one church on earth at the same time," and that, "the Old has passed away and the New Church has succeeded it." There appears to be an inconsistency in this mode of expression and the assertion of Swedenborg. It is quite common for those who read Swendenborg's writings, and call themselves New Churchmen, to say of such and such persons, that they belong to the *Old Church*. I cannot conceive how this is possible, if there is but one Church, and that the New. Such expressions are calculated to draw imaginary lines of distinction, and

make sectarians of such as would otherwise come together in friendly intercourse. If none but God can search the heart, is it not presumptuous for any one to say of himself, or of any other person, that he belongs to the *New Church*: and of another, that he is of the Old Church, or is out of the pale of any? It will, indeed, be a new and happy era in christendom, when those who are called christians shall have put off *wordy*, and put on *actual* professions. H.

THE SPIRITUAL SENSE OF THE XII. CHAP. OF THE BOOK OF REVELATIONS, FROM THE APOCALYPSE REVEALED, OF EMANUEL SWEDENBORG.

The contents of the whole chapter. The subject here treated of is concerning the New Church and its doctrine; by the woman is meant the New Church, and by the child which she brought forth its doctrine: they also in the modern Church are treated of, who from doctrine believe in a trinity of persons, and a duality of the person of Christ, as also in justification by faith alone; these are meant by the dragon: the persecution of the New Church by these, on account of its doctrine, is next treated of, and its protection by the Lord, until from a few its numbers are increased.

The contents of each verse. And there appeared a great sign in heaven, *signifies* revelation from the Lord concerning his New Church in the heavens and on earth, and concerning the difficult reception and impugnation of its doctrine. A woman encompassed with the sun, and the moon under her feet, *signifies* the Lord's New Church in the heavens, which is the new heaven, and the Lord's New Church about to be upon earth, which is the New Jerusalem: And upon her head a crown of twelve stars, *signifies* its wisdom and intelligence from knowledges of divine good and divine truth out of the Word: And being with child, she cried, travailing in birth, and pained to be delivered, *signifies* the doctrine of the New Church in its birth, and the difficult reception thereof by reason of resistance from those who are understood by the Dragon: And there appeared another sign in heaven, *signifies* revelation from the Lord concerning those who are against the New Church and its doctrine: And behold a great red dragon, *signifies* those in the church of the reformed who make God three and the Lord two, and who separate charity from faith, and make the latter competent to salvation without the former: Having seven heads, *signifies* insanity from the falsification and profanation of the truths of the word: And ten horns, *signifies* much power: And seven diadems upon his heads, *signifies* all the truths of the Word falsified and prophaned: And his tail drew a third part of the stars of heaven, and cast them to the earth, *signifies* that by falsifications of the

truths of the Word they have alienated all spiritual knowledges of what is good and true from the church, and by the application thereof to falses have entirely destroyed them: And the dragon stood before the woman about to be delivered, for to devour her child as soon as it was born, *signifies* that they who are meant by the dragon will endeavour to extinguish the doctrine of the New Church at its birth: And she brought forth a male son, *signifies* the doctrine of the New Church: Who is to feed all nations with a rod of iron, *signifies* which by truths from the literal sense of the Word, and at the same time by rational arguments grounded in natural light, will convince all, who are in dead worship by reason of faith separated from charity, in case they are willing to be convinced: And her child was caught up unto God and his throne, *signifies* the protection of the doctrine by the Lord, and its being guarded by the Angels of Heaven: And the woman fled into the wilderness, *signifies* the Church at first confined to a few: Where she hath a place prepared of God, that they should feed her there a thousand two hundred and sixty days, *signifies* the then state of that Church, while provision is making that its numbers may increase, until it grows to its appointed (growth): And there was war in heaven, Michael and his angels fought with the dragon, and the dragon fought and his angels, *signifies* the falses of the former Church fighting against the truths of the New Church: And prevailed not, and their place was not found any more in heaven, *signifies* that they were convicted of being in falses and evils, but still persisted in them, and that therefore they were torn from all conjunction with heaven and cast down: And the great dragon was cast down, that old serpent, called the devil and satan, *signifies* that they turned from the Lord to themselves, and from heaven to the world, and thereby plunged themselves into evils of concupiscences and into falses: Which seduceth the whole globe, *signifies* that they pervert all things of the church: He was cast down upon the earth, and his angels with him, *signifies* that he was cast into the world of spirits, which is in the midst between heaven and hell, whence there is immediate communication with men upon earth: And I heard a great voice saying in heaven, now is come salvation and strength and the kingdom of our God and the power of his Christ, *signifies* the joy of the angels of heaven, because the Lord alone reigneth now in heaven, and in the church, and because they are saved who believe in him: For the accuser of our brethren is cast down, accusing them before our God days and nights, *signifies* that by the last judgment they are removed who opposed the doctrines of the New Church: And they overcame him by the blood of the lamb, and by the word of their testimony, *signifies* victory by the divine truth of the Word and by the acknowledgment of the Lord: And they loved not their soul even unto death, *signifies* who loved not themselves more than the Lord: therefore rejoice, ye heavens, and ye that dwell in them, *signifies* a new state of Heaven, in that they are in the Lord and the Lord in them: Wo to the inhabi-

tants of the earth and of the sea, for the devil has come down unto you having great wrath, *signifies* lamentation over those in the church, who are in falses of faith, and thence in evils of life, because they are connected with the dragonists: Knowing that he hath but a short time, *signifies* because he knoweth that a new heaven is formed, and that therefore there is about to be a New Church upon earth, and that then he with his adherents will be cast into hell: When the dragon saw that he was cast unto the earth, he persecuted the woman who brought forth a son, *signifies* that the dragonists, after being cast down into the world of spirits, immediately began to infest the New Church on account of its doctrine: And to the woman were given two wings of a great eagle that she might fly into the wilderness into her place, *signifies* the divine circumspection and care of that church and protection of it, while it continues as yet confined to a few: Where she should be nourished a time and times and half a time from the face of the serpent, *signifies* that by reason of the craftiness of seducers, provision is made with circumspection that its numbers may increase until it grows to its appointed (growth:) And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be swallowed up of the flood, *signifies* reasonings in great abundance grounded in falses, with a view to destroy the church: And the earth helped the woman, and the earth opened her mouth and swallowed up the flood which the dragon cast out of his mouth, *signifies* that the abundance of their reasonings come to nothing, when the spiritual truths adduced by the Michaels, of whom the New Church consists, are rationally understood: And the dragon was wroth against the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ, *signifies* hatred kindled in those who think themselves wise from the proofs they have collected in favour of the mystic union of the divine and human natures in the Lord, and in favour of justification by faith alone, against those who acknowledge the Lord to be the God of heaven and earth, and that the Decalogue is the law of life, and their attempts on novitiates with intent to seduce them: And I stood upon the sand of the sea, *signifies* his state on this occasion spiritual natural.

ANSWER TO THE 1ST AND 2ND QUESTIONS PROPOSED BY QUERIST, AND PUBLISHED IN THE 10TH NO. OF THE HERALD OF TRUTH, PAGE 205.

Question 1. *How do you prove that the "Millennium is at hand?"* I believe it is not common to call on a person to prove, what he neither asserts or believes, but the doctrines and opinions of the New Church are so little

known at the present day, that every member is prepared to expect and excuse mistakes. In the Apocalypse Revealed, written by Emanuel Swedenborg, No. 842, he rejects the common idea of the Millennium. Nevertheless, he believed, and so do all the receivers of the New Dispensation believe, that a great and a glorious day is approaching; that the church will shine forth in greater splendour than she has ever done before: and that all who are so disposed may come out of darkness into marvellous light. This period is referred to, by the Rev. Thomas Hartley, the author of the letter prefixed to the Universal Theology, by the translator, and from which, by inference, Querist appears to have drawn the above question, for the writer says nothing about the millennium.

We have many reasons for believing that a glorious day is approaching, yea, that it is even now commencing. The human mind pants for liberty, and is already beginning to burst the chains of ignorance, superstition and bigotry. We enjoy greater freedom of opinion at the present day than was ever known before. And there are some people almost every where, who acknowledge that all have a right to think and judge for themselves. To this may be added, the superior advantages which are now enjoyed for the cultivation and expansion of the powers of intellect. Many young persons enjoy a mental freedom at this day, unknown to those of the same age fifty years ago, and which to most old people is at this time altogether incomprehensible The general diffusion of knowledge will greatly assist the operation of these feelings and principles. And as fast as mankind become rational, they will become free and independent, and so fast they will reject all those dogmas of the church that are inconsistent with reason and liberty. Of the truth of this remark, some branches of the Old Church do not appear to be entirely insensible, for they are making greater exertions than was ever known before to interweave and intertwine their own external interests and concerns with the civil and political affairs of the nation, so as to render their own situations conspicuous and permanent. But mankind are becoming too enlightened for this project long to answer their purpose. And surely when civil and religious liberty shall be fully enjoyed, it may, with the utmost propriety, be called a wonderful and glorious day.

"*Question 2nd. Who are the persons and by what christian name are they called, "who charge the God of infinite love with want of compassion, by ascribing to Him an arbitrarious mercy in favor of some, whilst he sentences the greater part of mankind, by a damnatory decree to unavoidable perdition.*"

Let it be observed that the writer of the above quotation does not pretend that there are any who directly "charge the God of infinite love with the want of compassion," but he says it is done by the ascription of arbitrarious mercy in favour of some, and by a damnatory decree against others. Now, I think, if, on the examination of the creeds or acknowledged writings of any denomination, we find the abovemen-

tioned ascriptions expressed or fairly implied, we must admit that the above writer was not much out of the way in considering it a charge of the want of compassion.

I shall first adduce for the consideration of our correspondent, some of the sentiments of John Calvin, not from common report, but extracted from his own writings and published by his own followers.

"Predestination we call the eternal decree of God, by which he hath determined in himself, what he would have to become of every individual of mankind. For they are not all created with a similar destiny; but life is foreordained for some, and *eternal damnation* for others."

"Though it is sufficiently clear, that God in his secret counsel, freely chooses whom he will, and rejects others; his gratuitous election is but half displayed, till we come to particular individuals to whom God not only OFFERS salvation, but ASSIGNS IT IN SUCH A MANNER, that the CERTAINTY OF THE DEFECT is liable to NO SUSPENSE OR DOUBTS."

"I say with Augustine, that the Lord created those whom he certainly foreknew would fall into destruction, AND THIS WAS BECAUSE HE WILLED IT."

"According to the good pleasure of His will, God chooses whom he will as his children, irrespective of all merit, while he rejects and reprobates others."

"God knows what he intends to do with us: if he has decreed our salvation, he will bring us to it, in his own time: IF HE HAS DETERMINED US TO DEATH IT WILL BE IN VAIN FOR US TO STRIVE AGAINST IT."

The above extracts are taken from Calvin's Institutes, Book III. chap. XXI. and those which follow are taken from the same Book, chap. XXV.

"For the first man fell because the Lord had determined it should so happen."

"For there is an universal call, by which God, in the external preaching of the word, INVITES all indiscriminately to come to him, to whom HE INTENDS IT, AS A SAVOUR UNTO DEATH, AND AN OCCASION OF HEAVIER CONDEMNATION."

"As the Lord by his effectual calling of the elect, completes the salvation to which he predestinated them in his eternal counsel; so he hath his judgments against the reprobates, by which he executes his counsel respecting them. Those therefore, whom he hath created to a life of shame and to a death of destruction, that they might be instruments of his wrath, and examples of his severity, he causes to reach their appointed destination, sometimes depriving them of the opportunity of hearing the word; and sometimes by the preaching of it, increasing their blindness and stupidity."

"The supreme Lord, therefore, by depriving of the communication of his light, and leaving in darkness, those whom he hath reprobated, makes way for the accomplishment of his predestination."

"Therefore, let us not hesitate to say with Augustine, "God could convert to good the will of the wicked, because he is omnipotent. It

is evident that he could. Why then does he not?—Because he would not. Why he would not remains with himself."

"Nor can it be disputed that to such persons as God determines not to enlighten, he delivers his doctrine in enigmatical obscurity, that its only effect may be to increase their stupidity."

Many more remarks of similar import might be taken from the same author, and thousands from other writers of the same church, but at present we shall only add one more.

If we turn to the Westminster catechism, we shall find the following words, "The decrees of God, are his eternal purpose, whereby, according to the counsel of his own will he hath foreordained whatsoever comes to pass." From this I think we may fairly infer that every thing which takes place is in exact agreement with the will and determination of God. The man who commits the vilest crime, is, therefore, doing the will of God, as much as he who performs the most virtuous action. Indeed, according to this doctrine, there can be no such thing as virtue or vice in man, for he can do nothing more or less than it is foreordained he should do. God is the great projector of every deed whether good or evil, and forms the instruments by which he will perform it. The man who murders his neighbor is no more to blame than the dagger he uses, for both are equally instruments in the hand of the Lord, for they both were made for that very purpose, and so was the man who was murdered, and he can be neither more or less to blame than they. It appears to me, if this doctrine is true, that this world with all its inhabitants, is nothing but a great puppet show. Mankind, indeed, appear to act from choice, but it is all deception, for they are only put in motion by secret wires, which are moved by the Great Being behind the curtain, as he pleases.

Let this suffice for the present, but if Querist should not consider this a sufficient answer to the second question, in some future number of the Herald, further information will cheerfully be given.

N. B. The remaining questions, unless answered by some correspondent, will be attended to, by the Editor, from time to time as may be convenient.

FROM DISSERTATIONS ON THE REGENERATE LIFE.

ON THE DIVINE PROVIDENCE.

That the course of the Divine Providence should be inscrutable, is a truth that finds easy admittance in the regenerate mind, since all the acts of the providence of the Lord are a combination of his love, wisdom and power: and these, being infinite, must transcend

all human apprehension. To rely with humble and unshaken confidence, on the Divine Providence, is the highest privilege of human beings, since it is accompanied with inward peace, and serene, undisturbed happiness; but this happy state cannot be attained till the divine precepts are engraved on the heart, and act spontaneously through the tenor of life:—The activity of goodness as a ruling principle, and the sweetness of dependence on the supreme controul, go hand in hand; if the former relaxes, the latter is clouded over. The affections, purposes, desires, thoughts, and even ideas of thought, must be under the dominion of truth and goodness in union; and self dependence be discarded, before a delightful sense of the divine controul and protection can be fully enjoyed; no wonder then that the fruition of this happy state, even with the regenerate, ebbs and flows. Severe trials are ordained for useful purification, and it requires great advancement in the christian life, calmly and gratefully to contemplate the footsteps of the Divine Providence, through the medium of intense sufferings: the mind oppressed by the tortured frame, will often shrink back, will strive to be composed, and will own its inability; it must wait for its cheering views and comforts, till providence has passed by, and reveals a milder splendour than that which, in its approach, if seen, would have dazzled and confounded. At such times, we should take shelter in the rock of faith, and be content, with Moses, that the hand of omnipotence should overshadow us, till His glory is gone by; a few scattered rays, while it retires, is all that feeble mortals can bear: the slightest revelation then of what Providence has done for us is sufficient to overwhelm the reflecting mind, with gratitude and astonishment. Should our sufferings, at any time, prove extreme, and such as human nature recoils at, when apparently forsaken, our Lord's example should prove our never ceasing admonition, "Father, not my will, but thine be done."

CONCERNING THE DELIGHTS AND PROGRESS OF RELIGION.

The first abode of religion is in the memory, the second is in the understanding, and the last is in the heart; its last residence is comparatively with few. By prudent and religious parents, the subject is gradually introduced to the infant mind in those pleasing and interesting, as well as instructive narratives, with which the scriptures in their literal sense, abound; the story of Joseph and his brethren, David and Goliah, &c. are calculated, not only to inspire a relish for sacred subjects arrayed in interesting occurrences, but also to lay the foundation of veneration of, and trust in the Supreme Being, and also of benevolence and forgiving charity. In maturer years, if these early impressions are not superceded by too much concern about vain and trifling worldly things, the understanding will revert to them, and will take up the deeper truths that are

conveyed in the sacred pages, comparing the lessons of early instruction with ideas formed in a more free, as well as advanced state of the understanding; the precepts of the Divine Word are received as an unerring rule, counteracting numberless propensities that oppose them, and so soon as they are firmly believed to be indispensable both for our present and future felicity, an internal struggle and warfare is carried on between the false delights of erring reason and passion, and the calm and sober delights of rectified reason and subordinate inclination; while this contention remains, many bitter days are experienced of privations, of the subjugation of acquired habits, and of hurtful as well as imaginary pursuits Internal peace cannot take place till our spiritual foes are subdued, and till experience has realized those satisfactions, towards the attainment of which, the understanding has submitted itself to divine teaching; when the will acquisesces with the dictates of the holy commandments, as the rule of life, and both the will and understanding harmoniously conspire to form new habits of thinking as well as acting, the delights of religion begin to shed their mild and heavenly influence on the heart, instead of revenge, hatred and malice: the delights of a forgiving spirit are experienced; instead of the restless aims of ambition, gratitude and contentment give a relish to moderate possessions, the lapse of time becomes a constant delight in a nearer approach to an immortal existence, and as the prospects are eternal, so are the possessions during even this transitory life, forming the beginning links in the chain of our future existence, for they do not consist of wealth or of an abundance in worldly things, which, if obtained, are principally regarded for their use, but they consist of unperishable satisfactions found in the treasures of heavenly wisdom, unfolded in the sacred Word, in acts of benevolence, in well founded hopes, in calm dependence on Divine Providence, in sweet social intercourse, in heavenly communications, in retired meditation, in prayer, in worship that never ceases in the truly devoted mind, and in activities, that charity constantly excites, to promote the happiness of others:—The purposes and actions of wicked men are patiently borne with, and prudently opposed to protect the cause of goodness. The delights of religion may be interrupted, but cannot be destroyed, being sown on immortal ground they will survive the transient sufferings and difficulties of time, and will flourish with eternal increase in heaven.

FOR THE HERALD OF TRUTH.

THE FEAR OF DEATH.

I know of no greater slavery than that which is engendered in the mind, by the fear of what is commonly called death. This arises prin-

cipally from a false education; but too much is chargeable on our pulpit orators. I well remember a zealous Mr. B——, who, about twenty years ago, was in the habit of preaching every seventh day, to the thinly scattered inhabitants of a newly settled country in the state of New York. He was a young man and I think singularly honest in vending his spiritual merchandize. The theme on which he most delighted to dwell, and which was wont to call forth all his thundering powers of oratory, was that of hell-fire, with a due admixture of brimstone. It was on one of these occasions I remember to have been present, when he all at once, became awfully interesting. He was standing in the midst of his auditors, who filled a pretty large room; his arms horizontally extended, his eyes upward cast, while the big tear rolled down his cheek—he had worked up his feelings and his voice to the highest pitch, when on a sudden he paused most eloquently: and, looking around upon his hearers, he addressed them with the look, the voice, the attitude of entreaty, as nearly as I can recollect them with the following words. "Say not——(he paused) say not to poor B——, when the flames of hell surround you—when you shall be writhing with liquid fire—say not to poor B——, that he never warned you of all this!" I do not relate this anecdote for the purpose of ridiculing the man, for I believe that *he* and a few others are honest in their belief that *material* fire can be kindled in a *spiritual* world.

It has long appeared to me, that an attempt at frightening people into a performance of duty is either the effect of ignorance or of dishonesty. Is fear the noblest passion of our nature? It may sometimes do in the management of brutes; but the rational powers of man must sooner or later break it asunder. The fear of death, and mourning for the dead, are heathenish practices, altogether at variance with the christian religion. Neither are they consistent with reason. It appears to me then, that the business of a preacher ought to be that of pointing out the way—"the narrow path that leads to life," but not to attempt to frighten people into it

If we mean by death, the separation of soul and body, the thing has nothing frightful or terrible in it; but should be looked forward to, as an event quite desirable, as it rids us of a painful and corruptible body which has, or will in a short time become unfit to manifest and give full scope to the affections of the soul. Besides, it is an event to which philosophy, as well as reason and religion should reconcile us; for, although we were to shudder at and dread it our whole lives through, yet we cannot put it off a single moment. But how is it possible to conceive that a God created, and does not preserve the universe? And if there be a divine providence over the whole, there must also be a superintending providence over each particular part of creation. There is not a hair of man's head but is numbered; and shall the man be neglected? It is childish, unmanly, and unchristian to fear a separation from this first, and if nature do not lie this sickliest, and weakest stage of man's journey to eternity. Nothing could give me more pleasure

than to see my species rise manfully above this foolish dread of an event which to the christian, and I could hope to all, is but an entrance into a more glorious life———to see the hearse and pall, and all mourning habiliments laid aside, and "all the pomp and circumstance" of funerals succeeded by a simple disposal of dead bodies in a way to induce resignation and cheerfulness in the friends of the departed.

J

FROM THE REV. MR. NOBLES SERMON ON THE DOCTRINE OF THE DIVINE TRINITY.

It being thus clear that the Father is not a distinct person from the Son, nor the Son from the Father, it will readily be seen that the holy spirit cannot be a person distinct either. With respect, in fact, to the separate personality to this third Essential of Deity, all the plainest perceptions of our understanding must be violated before we can admit it for a moment. When we speak of a man as being filled with a spirit of charity, a spirit of enterprise, or of any thing else, do we mean that he has a distinct *person* within him, or do we merely mean that he is animated with the *life* of such principles? Certainly, whenever we speak of the spirit with which the man is actuated, we mean to describe the quality of his life: in like manner, when we speak of the spirit of God as influencing our minds, if we use the expression without thinking of the doctrine commonly taught, do we ever mean any thing but a principle of spiritual life infused into us from our heavenly Father?

By the Father, when mentioned in Scripture, is not meant a God distinct from Jesus Christ, but *His* inmost principle of divine life, answering (to compare things infinite with things finite,) to the soul in man. By the Son is not meant a divine being separate from the Father, but the manifested form of the divine essence, answering to the body in man. And by the holy spirit is not meant a divine person distinct from both, but the operating life or influence of the divine essence and divine form in union, answering to the operating faculty in man, or to the influence which he exercises upon persons and things within his sphere of action. Thus the whole divine trinity centres in the one undivided person of the Lord Jesus Christ: and the Father, Son and Holy Spirit, no more form three divine persons or gods, than soul, body, and operation, in each of us, form three human persons or men.